One or Multiplicity or even Multiplicities in Philosophy

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Introduction

What is the correct articulation of the One or the many – Deleuze is philosopher of the One according to Alain Badiou, not him. But then he becomes One according to Althusser which is the point of the One being Badiou as genius – Althusser then is the One and that he does not admit is a problem at all he has overdetermination as Event which is the opening of an event – and that can be aleatory as well – but in fact there is another One – Zizek – who follows only structures and its historical crises in fact which is also though purely scientific of course – in flat being in fact we live, when though did thinking, and philosophy arrive and that is the genius of this question – to think again about the future of philosophy – those elementary questions are genius – is it a miracle the Event or is it finally just a set of events in simple daily life – science then is everywhere in infinity we traverse but realizing that is the genius of in fact that figure of the man, different figures then of philosophy – Cornel West is another One who follows only institutions as democracy which though is also the point of his blackness – a simple bizzare institution.

I. Is it difference then or similarity – is the One then Deleuze or is it Badiou – what then is the point of philosophy – is it similar, identical, even formal objective phenomenology even scientific and logical extremely or is it in fact also changing, dynamic, processual and even deconstructionist and metaphysically like art and wondering and startling without the negativity of revolution needed and instead a positive event to be formed which then is simply theology for some but daily life in the evental signifier called the Subject which then is another debate in fact

Difference then or repetition basically if mechanical repetition produces difference and singularity and this is simply the process of how difference is singularity and productive synthesis and basically mutualism – the logic of friendship, caring and that then is Judaism and proves a simple Prophet or even a heroe who is simply that Hebrew formalism – which can also just be – formalism – the process I meant is how formalism is achieved in formalization which then is also formalist – Deleuze argues ‘ it is much better to divine things and live a good life than serve power, and that is a Prophet – he simply stares at a light and follows science that way.’

II. Badiou – Similarity – Identical

In fact then the difference has only creative repetition as an Event – which then in Badiou is more like a strong difference that is an Event – which has in it the point of mathematics – it has to force a change – everything else is difference and repetition – the process of identical and transcedendental daily boredom and wonder. I mean it is all logical and scientific – including the subject and also his work.